

This site deserves farther attention, as we find that *Sangala* was, subsequent to its destruction by ALEXANDER, re-edified under the name of *Euthydemia*, in honor of the father of the reviver—but who this reviver of *Sangala* may have been, whether DEMETRIUS, MENANDER, or APPOLLODOTUS, has not been determined by the few who have bestowed attention on this obscure but highly interesting portion of ancient history.

IX.—*Chinese Account of India. Translated from the Wän-hëen-t'hung-kaou, or "Deep Researches into Ancient Monuments ;" by Ma-twan-lin ; book 338, fol. 14.*

[The great interest which now prevails respecting the middle age of Indian history, persuades us to transfer to our pages the following article from the London Asiatic Journal for July, August, 1836. The author or translator's name is not given.—ED.]

Tëen-choo (or India) was known in the time of the latter Hans; the country was then called the kingdom of *Shin-too**.

Note of the Chinese Editor.

[Chang-këen, when first sent (B. C. 126) into Ta-hea (or Bactriana), saw stems of bamboos, as in the Shoo country (modern province of Szechuen). He inquired how they obtained these bamboos; some men of Ta-hea replied: "Our merchants procure them in the markets of the kingdom of Shin-too, which is Tëen-choo. Some call this kingdom Mokea-to†; others name it Po-lo-mun (country of the brahmans); it is situated to the south of the Tsung-ling‡ (or Blue Mountain-), distant some thousands of *le* to the south-east of the Yuë-che§ (Massagetæ, or Indo-Scythians).

This country is about 30,000 square *le* || in extent; it is divided internally into five Indias; the first is termed Middle or Central India; the second Eastern India; the third Southern India; the fourth Western India; and the fifth Northern India. Each of these divisions of the territory contains several thousands of *le*; and fortified cities, surrounded with walls, and towns of the second order, are placed a few hundred *le* apart.

Southern India is bounded by the Great Sea (the Gulf of Bengal); Northern India is situated opposite to the Snowy Mountains¶; on the

* In Sanscrit सिन्धु, *Sindhû*, Hindustan.

† मगध *Magadha*.

‡ A chain of mountains to the north of Cashmere, which separates Eastern Turkestan, or Little Bucharia, from Great Bucharia.

§ M. RE'MUSAT has given a translation of Ma-twan-lin's account of the Yuë-che in his *Nouv. Mélanges Asiat.* t. i. p. 220.

|| According to Dr. KELLY (*Oriental Metrol.*, p. 64), 200 *le* are equal to one degree of the meridian = 69.166 English miles; whence 30,000 *le* will give about 10,375 English miles.

¶ *Seug-shan*, an exact translation of the Sanscrit हिमालय *Himâlaya*, 'abode of snow,' or rather हिमालयगिरि *Himâlaygiri*, 'mountain whereon the snow rests.'

This division of India must include the modern Cashmere, the description of which, by MAS'UDI, the Arabian historian, coincides in a striking manner with that of the Chinese author: "The kingdom of Cashmere," he says, "which forms part of India, is surrounded with very high mountains; it contains a prodigious number of towns and villages; it can be entered only by a single pass, which is closed by a gate."

four sides, there are mountains sloping to the south, and a valley which crosses them forms the gate (or entrance) of the kingdom. Eastern India is bounded on the east by the Great Sea, as well as by Foonan (Pegu) and Lin-e (Siam), which are separated only by a little sea. Western India adjoins Ke-pin (Cophenes) and Po-sze (Persia)*; Central India is situated in the middle of the four other divisions of India.

All these kingdoms had kings in the time of the Han dynasty. There is besides the kingdom of Yuen-too, which is distant from Chang-gan† 9,800 *le*; it is 2,800 *le* from the residence of the Governor-general of the Chinese provinces in Central Asia‡. To the south it adjoins the Blue Mountains; to the north its frontiers are contiguous to those of the Woo-sun.

Yän-sze-koo has stated that Yuen-too is no other than Shin-too; and Shin-too is T'een-choo; there is no difference but in the pronunciation more or less strong.]

From the kingdom called Kaou-foo§ of the Yuě-che, going to the west and south, as far as the Western Sea (the Indian Ocean); to the east, as far as Pan-ke; all these countries form the territory of Shin-too. It has a number of fortified towns; in about a hundred, commandants reside. There are also different kingdoms; ten of them have kings. There is, however, little difference between them, and the whole have the collective denomination of Shin-too.

Note of the Chinese Editor.

[The narrative of Foo-nan states: "The kingdom of She-wei (Kapila) belongs to that of Kea-she|| in India, which some call the kingdom of Pho-lo-nae, and others the kingdom of Sze (or) She-pho-lo-na-sze."

Choo-fa-wei, in his *Füh-kwō-ke* (Memoir on the kingdoms of Füh, or Buddha), states that the kingdom of Pho-lo-nae (or Benares) is situated 1,480 *le* south of the kingdom of Kea-wei-lo-wei (or Kapila). In the account of the kingdom of Ching-le by She-fā, it is said: "Few oxen are killed in this kingdom; the sheep of the country are black; their horns, which are slender and apart, may be four feet long; one is killed about every ten days, but if any of these sheep happen to die of disease, the inhabitants use the blood of bullocks. These animals live a long time;

* See for an account of these countries by Ma-twan-lin, the translation by M. RE'MUSAT, *Nouv. Mém. Asiat.* t. i. pp. 205 and 248.

† Capital of the Hans, situated in Shen-se; now Se-gan-foo.

‡ This position of the kingdom of Yuen-too affords reason to think that it may be the same as that of Shin-too. It is only in the transcription of the Sanscrit word *Sindhú*, the name of the Indus and of the countries bathed by that river, that there is a slight difference. The proximity of the Woo-sun, however, suggests that Yuen-too must comprehend the country in which modern Badakshan is situated.

§ The following account of this kingdom is given by Ma-twan-lin elsewhere (b. 338, f. 27): "The kingdom of Kaou-foo was known in the time of the Hans. It is situated to the south-east of the great Yuě-che (Massagetæ). It is likewise a considerable state. Their manners resemble those of the inhabitants of India, and they are gentle and humane. They carry on much commerce. India, Cophenes, and the country of the Asæ, are three kingdoms which are *conquered by force and lost by weakness*." The latter expressions are borrowed from the *Taou-t'ih-king* of Laou-tsze.

|| काशी *Kāśī* or *Kashī* 'splendid,' epithet of the sacred city of Benares, called वरणासी *Varanāsī* or वरणासो *Varanāśī*. The latter denomination is represented as closely as is permitted by the monosyllabic language of the Chinese (which wants the articulation *ra*) by *Pho-lo-nae*: the Sanscrit व *v* having so often the sound of ब *b*, that they are not distinguished from each other in Bengálí writing: *Sze* (or) *She-pho-lo-na-sze* is also a faithful transcript of श्रीवर्णासी *Śrī Varanāśī*, 'the holy, the fortunate Benares.'

the people of this country likewise are very long-lived. Their kings commonly reign a hundred years, and the bullocks live as long as the men. This kingdom is a dependency of India.”]

The royal residence overlooks the river Hǎng or Gǎng (Ganges)* which some call Kea-pih-le. Here is situated the mountain Ling-tseou; called in the language of the Hoo-yu country, Ke-too-keu: it is a green rock, the head (or summit) of which resembles that of the bird tseou.

Note of the Chinese Editor.

[Choo-fā-wei says, in his *Füh-kwō-ke*, that this mountain is situated to the south of Mo-kěē-te†, which is also a kingdom dependent on India.]

At the period‡ when all these kingdoms belonged to the Yuē-che, the latter put their kings to death and substituted military chiefs. They enjoined all their people to practise the doctrine of Füh-teo (Buddha); not to kill living creatures; to abstain from wine; and to conform entirely to the manners and customs of the inhabitants of the country, which is low and damp, and the temperature very hot. This kingdom is traversed by large rivers; the people fight upon elephants; they are of a feeble constitution compared with the Yuē-che.

The emperor Woo-te, of the Hans (B. C. 142 to 87), sent an expedition of about ten persons, by the west and south, in search of Shin-too. All information having been refused to the persons composing this expedition, they could not reach the country§. Under Ho-te (A. D. 89 to 106), several ambassadors from that country came to offer tribute||. The western

* In Sanscrit गङ्गा *Gangá*; this river, in sacred writings, bears also the name of कपिल *Kapila*, and more commonly कपिलधारा *Kapiladhára*.

† मगध *Magadha*, the southern portion of the modern Bahar.

‡ This important epoch in the history of India may be fixed with precision by means of Chinese historians; and it is not one of the least advantages derivable from the study of the writers of this nation. Ma-twan-lin, in his account of the Great Yuē-che, or Indo-Scythians (book 338, fol. 2), states that the Chinese general Chang-kéen was sent as an ambassador to the Yuē-che, by the emperor Woo-te (B. C. 126), and that, about 100 years after, a prince of this nation, who possessed one of the five governments of the country of the Dahæ, subjected the Getes in Cophenes, and that Tëen-choo, or India, was again subjugated by the Yuē-che. This other conquest of India by the Scythians must be placed, therefore, about the year B. C. 26. Ma-twan-lin adds, that these Yuē che, having become rich and powerful (by these conquests), remained in this state till the time of the latter Hans, who began to reign A. D. 222. It results from hence that the Scythians (or Yuē-che) must have been masters of Western India from about B. C. 26 till A. D. 222, that is, for a space of 248 years. The first invasion of India by the Yuē-che, or Scythians, must have taken place before the reign of Vicramáditya, whose celebrated era, which begins fifty-six years before ours, originated from the complete defeat of the Scythian armies by this Indian prince; an event which deserved to be thus immortalized. See *Indian Algebra*, by Mr. COLEBROOKE, (Preface, p. 43,) and Lassen, *De Pentapotamiâ Indicâ Commentatio*, p. 56. The first of these learned Indianists, from whom we are sure of deriving information, whenever we are engaged in the investigation of a great philological, scientific, and philosophical question respecting India, cites an ancient scholiast on Varáha Mihira, who thus explains the word “*saka*” employed by this astronomer to denote the Samvat era: “epoch when the barbarian kings named *Saka* (the *Sacæ*) were defeated by VICRAMA'DITYA.”

§ This same emperor gained some trifling particulars respecting Shin-too, or India, by his general Chang-kéen, whom he had sent to the Yuē-che, which are preserved by the historian Sze-ma-tsëen, in his *Sze-ke* (book 123, fols. 6 and 7), where it is stated that Shin-too is situated to the east of Ta-hea, the capital of which was the city of Lan-she.

|| At this period, China was still considered as the paramount state of all the half-civilized nations inhabiting Central Asia. It is not, therefore, surprising, that the chiefs of India subject to the Yuē-che, or Scythians, should have thought of sending ambassadors to China, in search of means of delivering their country from

countries (subjected to the Chinese) then revolted, and separated from the empire.

In the second of the years *Yan-he* of Hwan-te (A. D. 159) strangers often came by the way of Jih-nan ('south of the sun;' Tonquin and Cochin-China), to offer presents.

A tradition of this time relates that the emperor Ming-te (A. D. 58 to 76), having dreamed that he saw a man of gold, very large, whose head and neck shone with prodigious brightness, interrogated his ministers on the subject. One of them told him that, in the western region (*se-fang*), was a spirit (*shin*), whose name was Füh; that his statue was six feet high, and his color that of gold. The emperor, upon this, despatched ambassadors to India to learn the laws and doctrine of Füh, and to bring to China his portrait painted, as well as some of his statues. The king of Tsoo (a petty feudatory kingdom of China), named Ying, was the first who believed in this false doctrine (of Füh); hence it was that other persons in the Middle Empire adopted it.

Thereupon, Hwan-te (A. D. 147 to 167) imbibed a great partiality for the *shin* (spirits or genii); he sacrificed repeatedly to Füh-too and to Laou-tsze. The people of China gradually adopted (this new religion): its followers augmented greatly.

In the time of the How and Tsin dynasties (A. D. 222 to 280), no new relation took place between India and China; it was not till the period of the Woo dynasty, that the king of Foo-nan, named Fan-chăn, sent one of his relations, named Soo-wih, as ambassador to India. On quitting Foo-nan, the embassy returned by the mouth of the Taou-keaou-le*, continuing its route by sea in the great bay (or gulf of Martaban), in a north-westerly direction; it then entered the bay (of Bengal), which they crossed, and coasted the frontiers of several kingdoms. In about a year it was able to reach the mouth of the river of India, and ascended the river 7,000 *le*, when it arrived at its destination. The king of India, astonished at the sight of the strangers, exclaimed: "the sea-coast is very far off; how could these men get here?" He commanded that the ambassador should be shown the interior of the kingdom, and with this view he appointed as guides to attend him, two strangers of the same race as the Chinese†, and he supplied Soo-wih (the ambassador) with provisions for his journey, and presents for Fan-chăn, king of Foo-nan, consisting of Scythian horses, and four pieces of valuable woollen stuffs‡.

During this time, the Woo dynasty§ despatched an officer of the second rank, named Kang-tae, as ambassador to Foo-nan, where he saw foreign guides of the same nation as the Chinese. To all the questions he put to them, concerning the manners and customs of the people of India, they answered him as follows: "The doctrine of Füh is that which is in vogue in this kingdom. The population is very numerous; the soil rich and

barbarians, by the aid of the Chinese armies, which could oblige their revolted subjects to return to their duty. Thus we may easily explain facts apparently so improbable.

* The Irrawaddy, in the Burman empire.

† Literally: "in consequence, as attendants or guides (he had given to him) two men, foreigners, of the same species as the Sung." By *Sung-jin*, 'men of Sung,' Ma-twan-lin designates the Chinese, who were so called in his time; he wrote under the Sung dynasty, in the latter part of the thirteenth century. The sense

which 陳 *chin* has received is that which it bears in the phraseology of the *Le-ke*, cited by the dictionary of Kang-he, in explaining this character.

‡ 四疋 *Sze-pei*.

§ One of the three dynasties which reigned simultaneously over three divisions of the Chinese empire: it subsisted from A. D. 222 to 280.

fertile. The king who rules here has the title of Maou-lun* ; the suburbs of the fortified city in which he resided are watered by rivulets, which flow on all sides, and fill the deep ditches surrounding the city. Below it flows the great river (the Ganges). All the palaces are covered with sculptured inscriptions, and other ornaments in relief. A winding street forms a market, a *le* in length. The dwelling-houses have several stories†. Bells and drums are their instruments of music, and the dress of the people is adorned with fragrant flowers. They travel by land and by water ; their commercial transactions are considerable, in jewels and other valuable articles of luxury, and every thing which the heart can desire is procurable here. On every side, to the right and to the left, you behold only agreeable and seductive objects ; the houses are overshadowed by foliage, and cooled by the motion of waters of all kinds. There are sixteen great kingdoms which are remote from India ; some distant 2,000 *le* ; others 3,000. All these kingdoms honor and respect India, which they regard as placed between heaven and earth."

The fifth of the years *yuen-kea* of Wǎn-te, of the Sung (A. D. 428), the king of the kingdom of Kea-pih-le (Kapila) in India, named Yuč-gae ('beloved of the moon'‡), sent an ambassador to him to present him with letters of submission (*peaou*), and to offer diamonds, valuable rings, bracelets, as well as other ornaments of worked gold, and two parrots, one red and the other white.

The second of the years *tæ-she* of Míng-te (A. D. 466), an ambassador came to offer tribute. This ambassador had the rank of lieutenant-general of the army.

Note of the Chinese Editor.

[The eighteenth of the years *yuen-kea* (A. D. 441), the king of the kingdom of Soo-mo-le sent an ambassador to offer the products of his country. The second of the years *heaou-kéen*, of the emperor Heaou-woo (A. D. 455), the king of the kingdom of Kin-to-le§ sent a superior officer to offer gold coin and precious vases. On the first of the years *yuen-wei*, of Fei-te (A. D. 473), the kingdom of Pho-le (?) sent an ambassador to offer tribute. All these kingdoms practised the doctrine of Füh.]

In the beginning of the years *téen-kéen* of the dynasty Leang (A. D. 502), the king of India, named Keu-to, sent his great officer, named Choo-lo-ta, to present letters of submission, and to offer vases of crystal, perfumes of all sorts, precious talismans, and other articles of this kind.

This kingdom (India) is traversed by great rivers||. The spring or

* This title must be the Chinese transcription of महारण *Mahārana* ; there can be no doubt in respect to the first syllable, *maha* (in composition) 'great ;' but the Sanscrit word represented by *lun* (or *run*, *ran*) is less certain. At all events, this must be a king of India whose reign corresponded with this date, between A. D. 222 and 280.

† This is the case at Benares, where many of the houses have seven or eight stories ; and the numerous temples and public edifices are covered with sculptures and bas-reliefs.

‡ In Sanscrit, *Chandrakánta*, 'well beloved of the moon,' a name also given to a precious stone ; or rather it would be *Chandrananda*, 'joy or delight of the moon,' cited in the fifth table of the *Ayeen Akberi*, in the history of Cashmere. [Dr. MILL suggests that this monarch is Chandrasri. See p. 100 of Genealogical Appendix. —ED]

§ The *Gandari* of Herodotus and Strabo ? In Sanscrit गन्धरि *Gandhari*, or गन्धर *Gandhara*.

|| " *Kwō lin ta keang*," literally, 'the kingdom overlooks great rivers.'

source, Sin-taou*, issues from mount Kwän-lun†; its waters then divide into five streams, and form what are termed the affluents of the Ganges (*ming Gäng shwuy*). Their waters are sweet and beautiful, and at the bottom of their bed they deposit a real salt, the color of which is as white as that of the essence of the water (*shwuy tsing*).

In the time of Seu-en-woo, of the dynasty of the latter Wei (A. D. 500 to 516), South India sent an ambassador to offer as presents some horses of a fine breed. This ambassador stated that the kingdom produced lions, leopards, panthers, camels, rhinoceroses, and elephants; that there was a species of pearl there, called *ho-tse*, similar to talc (*yun-moo*), the color of which was yellowish red (*tse*, 'reddish blue'); if it is divided, it disperses like the wings of the cricket; if it is heaped up, on the other hand, it becomes compact, like threads of silk strongly woven. There were diamonds resembling amethysts (*tse-shih-ying*). When purified a hundred times in the fire, without melting, this diamond is used to cut jasper (*yu* stone). There were also tortoise-shell (*tue-mei*), gold (*kin*), copper (*tung*), iron (*tëë*), lead (*yuen*), tin (*sëih*), fine muslins embroidered with gold and silver‡; there are also a variety of odoriferous plants, *yüh-kin*, sugar-canes, and all kinds of products; honey-bread (or solid honey§), pepper, ginger, and black salt.

On the west, India carries on a considerable commerce by sea with Taksin (the Roman empire), the An-se (or Asæ, Syrians); some of the Indians come as far as Foo-nan and Keaou-che (Tonquin), to traffic in coral necklaces and pearls of inferior quality (or which only resemble pearls—*san-kan*). These merchants are accustomed to dispense with books of accounts (in their commercial transactions). Teeth (elephants' or rhinoceros'?) and shells form their articles of exchange. They have men very skilful in magical arts||. The greatest mark of respect which a wife can show towards her husband is to kiss his feet and embrace his knees: this is the most energetic and persuasive demonstration of the interior sentiments. In their houses, they have young girls who dance and sing with much skill¶. Their king and his ministers (*ta-chin*, ministers about the sovereign) have a vast number of silk dresses and fine woollen fabrics.

* These curious details, the exactitude of which may excite surprise, prove that the Chinese historians were better informed than might be expected of facts and circumstances concerning Central and Western Asia. We are indebted to Mr. COLEBROOKE for the means of ascertaining the accuracy of the Chinese writer. In fact, the Chinese words *Sin-taou* are but the transcription of the Sanscrit word **सीता** *Sítá*, the name of one of the sources of the Ganges. In a memoir on the sources of this river, this illustrious and profound Indian scholar cites the following passage from the astronomer BHA'SKARA ACHA'RYA: "The holy stream which escapes from the foot of VISHNU, descends from the abode of VISHNU on Mount Meru (the Kwan-lun), whence it divides into four currents, and passing through the air, it reaches the lakes on the summit of the mountains which sustain them. Under the name of *Sítá*, this river joins the Bhadráswa; as the *Alakanandá*, it enters Bharata-varsha (Hindustan); as the *Chackshu*, it proceeds to Ketumala, and as the *Bhadra*, it goes to the Kuru of the north."—*Siddhánta-Sirómani*; *Bhavana-Kosha*, 37 and 38.

† Mount Meru. "The Hindus say that the Ganges falls from heaven upon its summit, and thence descends in four currents; the southern branch is the Ganges of India; the northern branch, which flows into Turkey, is the Bhadrásamá; the eastern branch is the *Sítá*, and the western is the Chakshu, or Oxus."—WILSON, Sanscrit Dict., 2nd edit., Art. *Meru*. The name *Meru* is the *Mepos* of the Greeks.

‡ These are, no doubt, the fine brocades, embroidered with gold and silver, for which Benares is still so celebrated, which continue to constitute an extensive article of commerce throughout India, and which European industry, however successful its efforts to imitate the products of the East, has not yet been able to rival.

§ *Shih-meih*, 'stone-honey.'

|| 尤工幻化

¶ These are, no doubt, the nautch-girls.

He dresses his hair on the top of his head* (like the Chinese women), and the rest of the hair he cuts, to make it short. Married men also cut their hair, and pierce their ears, to hang valuable rings in them. The general practice is to walk on foot. The color of their dress is mostly white. The Indians are timid in battle; their weapons are the bow and arrows, and shield; they have also (like the Chinese) flying or winged ladders†; and, according as the ground will permit, they follow the rules of the *wooden oxen* and *rolling horses*‡. They have a written character and a literature, and they are well versed in astronomy or the science of the heavens, in that of numbers, and in astrology. All the men study the instructive books denominated *Seihthan*, written on the leaves of the tree *pei-to*, intended to preserve a record of things§.

Yang-te, of the Suy dynasty (A. D. 605 to 616), wishing to know the western countries (Se-yu), sent Pei-too to endeavour to determine the boundaries of the kingdoms of Se-fan (ancient Tibet). This envoy traversed many countries, but did not penetrate to India, believing that the emperor had some animosity against the king of this country, whose family was of the race of Ke-le-he, or Cha-le||: at this period there were no troubles, no revolts in his kingdom.

The grain sowed in the marshy soils ripens four times a year¶. The barley, which grows the highest, exceeds the height of a camel. The women wear ornaments of gold and silver on their head, and necklaces of pearls. The dead are burnt, and the ashes of their bodies are collected and deposited in a place set apart; or they throw them into a waste spot, and sometimes cast them into a river: in this manner, funeral ceremonies with cakes of flesh of birds, wild animals, fish and tortoises, are dispensed with.

Those who excite revolts and foment rebellions are punished with death; slight crimes are expiated by money. A person who has no filial duty (or fails in duty towards his parents), suffers mutilation of hands, feet, nose, ears, and is exiled beyond the frontiers. There is a written character and a literature (in this country); the study of astronomical sciences has made great progress there; there are astronomical books in

* To form the *जता* *jatá*. See the laws of MENU, book ii. v. 219, &c.

† *Fe-te*; this is a scaling-ladder, of which a representation may be seen in the *Art Militaire Chinois*, figs. 48 and 49.

‡ *Máh-meau*, and *lew-ma*. These are machines of war, of which we know not the form.

§ The following is the Chinese text of this important passage:—

有文字善天文等曆之術其人皆
學悉彙章書於具多樹葉以記事

The two Chinese characters (2nd and 3rd of 2nd line) *seih-than* are a transcription of the Sanscrit word *सिद्धान्त* *Siddhānta*, which signifies 'established truth,' 'demonstrable conclusion,' and which forms the titles of many scientific books, as the *Súrya-Siddhānta*, a celebrated treatise on astronomy; the *Brahma Siddhānta*; the *Siddhānta Kaumudi*, &c. The leaves of trees, *pei-to*, (7, 8, of line 2) are the *olas*, on which most of the Sanscrit MSS. are written, especially those in Telinga characters which come from Southern India. *Pei-to* may be the transcription of *पोत* *píta*, 'yellow,' or *पीतक* *pítaka*, the Sanscrit name of the aloe, the leaves of which are well adapted to the purpose indicated by the Chinese author, especially for writing traced with a style.

|| That is, the royal and military caste of Kshatriyas; *क्षत्रियजाति* *Kshatriya jāti*.

¶ *Taou*, 'grain that is planted amongst water; the paddy of the southern regions.'—*Morrison's Dict.*

the *Fan* (or Sanscrit) language ; leaves of the *pei-to* are used to preserve a record of things*.

There is a spot in this kingdom, where are said to be, and where are pointed out, ancient vestiges of the foot of Fūh (or Buddha) ; in their creed, the followers of this religion affirm that these vestiges of Buddha really exist. They relate that, by carefully reciting certain prayers, they may acquire the shape of dragons, and rise into the clouds.

In the years *woo tih*, of the Tang dynasty (A. D. 618 to 627), there were great troubles in the kingdom. The king, She-lo-ye-to†, made war and fought battles such as had never been seen before. The elephants were not unsaddled in their rapid marches ; the soldiers quitted not their shields, because this king had formed the project of uniting the four Indias under his rule. All the provinces which faced the north submitted to him.

At this same period of the Tang dynasty, a zealous follower of Fūh-too (Buddha), surnamed Heuen-chwang, arrived in this kingdom (of India). She-lo-ye-to caused him to enter his presence, and said to him : “ Your country has produced holy (great) men. The king of Tsin‡, who has routed the armies of his enemies, ought to be well satisfied ; he may be compared to me ; tell me what sort of man he is ? ” Heuen-chwang replied by vaunting the exploits of Tae-tsung, who had put down revolt and reduced the four nations of barbarians to submission to him. The Indian prince, full of fire and energy, was highly satisfied with this recital, and observed : “ I will send (an embassy) to the court of the emperor of the East.”

In fact, in the 15th of the years *ching kwan* (A. D. 642), ambassadors from the king of the country called Mo-kea-to (Magadha) came to offer books to the emperor (Tae-tsung), who directed that an officer of cavalry of inferior rank, named Leang-hwae-king, should go at a prescribed time to assure the (king of India) of the peace and harmony which subsisted between them. She-lo-ye-to, surprised, inquired of the men of the kingdom (Indians), saying : “ From the time of antiquity to the present day, have ambassadors from Mo-ho-chin-tan§ come into our kingdom ? ” They all replied : “ None have hitherto come ; what is termed the kingdom of the Middle, is Mo-ho-chin-tan.” Whereupon, the king, going to meet the ambassador, bent his knee in token of obedience and respect (*mō-pae*) to receive the letter (*chaou-shoo*) of the emperor of China, which he placed on the top of his head. Ambassadors (from the king of Magadha) came again, and directly, to the court. An imperial order directed an assistant

* This is a repetition of what has been before said ; but, as the object of Ma-twan-lin was to combine all the ancient documents and all the authorities known to him, which could tend to establish a fact, we only see in this a fresh proof of the exactness of the various Chinese accounts. Some of the Sanscrit astronomical treatises were translated into Chinese under the Tang dynasty.

† This proper name might be intended to represent the Sanscrit श्रीरहित *Sri-rahita*. It remains to be seen whether a king of this name reigned in India at this period. [May it not rather be assimilated to the *Siladitya* who reigned in Saurashtra in the 6th century ? See M. JACQUER's remarks in the last volume.—ED.]

‡ Tsin is the name of the dynasty which reigned over China from B. C. 249 to 202, during which the Chinese power caused it to be known for the first time in Central and Western Asia, its conquests being extended to the Caspian Sea and Bengal, in the reign of Tsin-she-hwang-te, the celebrated Burner of the Books. The name of this dynasty has formed that of *China*, in Sanscrit चीन *China*, which occurs in the Laws of MENU, book x. sl. 41, and therefore at a date anterior to the third century before our era, which may be easily explained in referring the name of *China* to the period of the foundation of the kingdom of Tsin in the western province of Shen-se, about B. C. 1000.

§ In Sanscrit, *Mahā-Chīna*, ‘ great China ; ’ in the modern dialects of India, *Mahā-Chīn-istan*, ‘ the country of great China.’

of the department of war, named Le, to take cognizance of the letter of submission (brought by the Indian ambassadors), and to make a report upon it. The ministers reconducted the ambassadors without the city, and it was ordered that in the capital perfume should be burnt as they went along.

She-lo-ye-to, surrounded by his ministers, received, with his face turned to the east, the imperial document (*chaou-shoo*); he again sent a present of pearls of fire (*ho-choo*), *yüh-kin* plants, and the tree *poo-te**.

The 22nd year, of the same period (i. e. A. D. 648), the emperor of China sent a superior officer, named Wang-heuen-tse, as ambassador into this kingdom (of Magadha), in order that the principles of humanity and justice, which had been diffused in that country, should have a protector and representative there. But before his arrival, She-lo-ye-to was dead; the people of the kingdom had revolted, and the minister (of the deceased king), named Na-foo-te-o-lo-na-shun, had taken his place. He sent troops to oppose the entry of Heuen-tse (the Chinese ambassador); under these circumstances, the latter took with him some tens of cavalry, and attacked the troops (of the usurper), but could not vanquish them, and his little force was exterminated; and the result was, that the tribute received (by the Chinese ambassadors) in the different kingdoms (he had visited) was taken. Heuen-tse retired alone, with all expedition, to the western frontiers of Too-fan (Tibet); and he ordered (*keou-chaou*) the neighboring kingdoms to furnish him with troops†. Too-fan sent him 1,000 armed men; Nēē-po-lo‡ furnished 7,000 cavalry. Heuen-tse, after organizing his force, advanced to give battle as far as the city of Too-poo-ho-lo§, which he took by assault in three days. He caused 3,000 persons to be beheaded, and 10,000 were drowned in the river. O-lo-na-shun escaped into the kingdom of Wei. He there rallied his dispersed troops and returned to the charge. The (Chinese) general made him prisoner, with 1,000 men, whom he beheaded. The remainder of the people retired with the king's wives to the banks of the river Kan-to-wei||. The humanity of the Chinese general (*sze-jin*¶) attacked them, and created a great disorder amongst this population. He likewise captured the concubines and children of the king, as well as other prisoners, men and women, to the number of 12,000, besides animals of all kinds, amounting to 20,000.

* The words *poo-te* are probably the transcription of the name of a tree in Sanscrit, perhaps the *vata*, a sacred tree employed in religious ceremonies, and of which mention is often made in Sanscrit poetry. What confirms this conjecture is the following passage in Kang-he's dictionary, under the character *poo*: "*poo-te* is the name of a tree which grows in the kingdom of Mo-kea-to (Magadha)." The same dictionary adds, that in the books of Füh, it is said, "*Poo-te-sa-to* (Bodhisattva) signifies the essence of what is manifest, declared; by abbreviation, we say '*Poo-sa*.'" The term *Bodhisattva*, in Sanscrit, signifies literally, 'truth of intelligence:' it is the name given to certain Buddhist patriarchs, who have raised themselves to the state of divine sanctification.

† This authoritative demand, if it be not introduced here, as the facts, indeed, show, to gratify Chinese vanity, would denote that, at this period, Tibet was already dependent upon the Chinese empire as well as several other neighbouring kingdoms.

‡ Nepála, or Nepal: see the account given by Ma-twan-lin (book 335, fol. 14), in the translation by M. RE'MUSAT, *Nouv. Mél. Asiat.* t. i. p. 193.

§ *Too* (the first character) may be read *cha*, or *tsa*. If it be read *cha*, the pronunciation of the epoch in question, *Cha-poo-ho-lo* would be an exact transcription of *Champaran*, a city placed by Abul-Fazil in Bahar, the ancient kingdom of Magadha, and probably the same as *Chapra*, on the Ganges, higher up than Patna; for *Chapra* is but a variation of *Champaran*, as the latter is likewise of *Champaranagora*.

|| This is no doubt the Godáveri, which falls into the Gulf of Bengal, to the eastward of Masulipatam.

¶ The *humanity* is, at the least, a singular expression to be used in these circumstances; yet the text admits of no other sense.

He subjected 580 cities and towns, and his power grew so formidable, that the king of the kingdom of eastern India, named She-keou-mo*, sent him 30,000 oxen and horses to feed and mount his army, as well as bows, sabres, precious collars, and cords of silk. The kingdom of Kea-mō-loo† furnished different articles, with a chart of the country‡, amongst which was a portrait of Laou-tsze.

Heuen-tse took with him O-lo-na-shun, to present him to the emperor (as a vanquished enemy). There had been an imperial order, which prescribed that the ancestors should be informed hereof, in the temple dedicated to them; and Heuen-tse was elevated, at the court, above the magistrates (*ta-foo*) of all ranks.

In his travels, the Chinese ambassador had encountered a doctor named Na-lo-urh-po-so-mei§, who told him that he was 200 years old, and possessed the recipe of immortality. The emperor|| (having learned this intelligence) immediately quitted the hall of audience, in order to despatch an envoy in search of the philosophical stone (*tan*). He directed the president of the ministry of war to furnish the envoy with all the necessary instructions and provisions to enable him to prosecute his journey. This envoy traversed "the world" on horseback, to collect supernatural drugs, as well as the most rare and extraordinary stones. He travelled over all the kingdoms of the Po-lo-mun (Brahmans), in the country called the Waters of Pan-cha-fa¶, which (waters) come from the midst of calcareous rocks (*shih-kew*, 'stone-mortar,' or 'rock'), where are elephants and men of stone to guard them. The waters are of seven different species; one is hot, another very cold (or frozen, *ling*). Plants and wood may be consumed in it; gold and steel may be fused in it; and a person who dips his hand into it will have it entirely burnt off. This water is poured into vases by means of skulls of camels, which turn round. There is also a tree there, called *tsoo-lae-lo*, the leaves of which are like varnish or blacking. It grows upon the top of scarped and desert mountains. Enormous serpents guard it; and those who wander in the neighborhood cannot approach it. A person who wishes to gather the leaves employs different arrows to strike the branches of the tree; the leaves then fall. A multitude of birds also take the leaves into their beaks, and carry them a great way: it is necessary, in like manner, to direct arrows against them, to obtain these leaves. There are other curiosities in this country of the same kind.

* *Srī-kumāra* ?

† This kingdom must be that of *Kāma-rūpa*, mentioned in the Sanscrit inscription on the column of Allahabad, and which formed the western part of the kingdom of Assam, on the frontiers of Tibet. The syllable *kā* is well represented by *kea*, as *ma* is by *mo*, and *rū* by *loo*; the last syllable *pa* is not transcribed. It is worthy of remark, that it is a general law of transcription from Sanscrit into Chinese, that the short *a* should be represented in the latter by *o*.

‡ This curious circumstance is a ground for thinking (for it is not a mere conjecture), that there existed, and perhaps still exist, in India, native geographical charts and works on geography; but all these articles must have undergone the fate of the royal archives, where they were carefully preserved and concealed from the eager eyes of European conquerors.

§ The first two words of this transcription represent faithfully the Sanscrit word नर *nara*, 'man,' which enters into the composition of many proper names; but the Sanscrit value of the other four syllables is more difficult to determine.

|| *Tae-tsung*, who reigned from A. D. 626 to 649.

¶ This is a very exact transcription of the Persian word پنجاب *Panjāb*, the 'five waters,' or 'five rivers' (in Sanscrit *Panchananda*), which is the designation given to a large and fertile province of India. The last syllable *fa*, in the Chinese transcription, represents the more faithfully the syllable *āb*, inasmuch as the consonants composing it are two labials very often taken one for the other.

The drug (of immortality) could not be found or verified by this envoy, who, being recalled, could not proceed further, and returned and died at Chang-gan (the capital).

In the time of Kaou-tsung (A. D. 650 to 684), a Loo-kea-ye-to*, of the country of Woo-chat†, in eastern India, came likewise to offer homage at the court of the emperor, giving himself out as a possessor of the recipe of immortality, and as being able to transform himself into lieutenant general of armies.

In the third of the years *këen-fung*‡ (A. D. 667), the Five Indias (or five kingdoms of India) sent ambassadors to the court of the emperor. In the years *kae-yuen* (A. D. 713 to 742), an ambassador from Central India proceeded three times as far as the extremity of southern India, and came only once to offer birds of five colors that could talk§. He applied for aid against the Ta-she|| (or Arabs) and the Too-fan (or Tibetans), offering to take the command of the auxiliary troops. The Emperor Heuen-tsung (who reigned from A. D. 713 to 756) conferred upon him the rank of general-in-chief. The Indian ambassadors said to him: "the *Fan* (or Tibetan) barbarians are captivated only by clothes and equipments. Emperor! I must have a long, silk, embroidered robe, a leathern belt decorated with gold, and a bag in the shape of a fish." All these articles were ordered by the emperor.

Northern India also sent an embassy to the court of the emperor.

At the close of the years *kan-yuen* (about A. D. 756), the bank of the river (*Ho-lung*, the Ganges?) gave way and disappeared.

The third of the years *kwang-shun*, of the modern Chows (A. D. 953) a Să-mun¶ (priest of Buddha), of western India, with several priests of his religion, representing sixteen different tribes or nations (of India), brought tribute, amongst which were some horses of the country.

The third of the years *kan-tih*, of the Sung dynasty (A. D. 966), a Buddhist priest of Tsang-chow, named Taou-yuen, who had returned from the western countries (Se-yu), had brought from thence a portion of

* That is, a लौकायनिक *Lôkáyatika*, or follower of the atheistical system of philosophy founded by Chárwāka, entitled *Lôkáyata* (see Mr. COLEBROOKE's Essays on the Philosophy of the Hindus). The suffix *ka*, which forms collective names in Sanscrit, is represented in Chinese by the character *che*, which serves in like manner to form adjectives and collective names in Chinese.

† A kingdom situated near the mouths of the Ganges.

‡ There is an error here in the text; the years *këen-fung* were only two, 666 and 667.

§ These were of course parrots.

|| *Ta-she*, 'great eaters,' (rather *tázi*, Arabian, J. P.) is the name by which the Chinese designate the Arabs. This curious passage throws great light on this obscure period of Indian history, and confirms a fact hitherto scarcely noticed, but which has been asserted by two Arabian authors, ALMAKIN and ABULFEDA, namely, the invasion of India by the Arabs at the beginning of the eighth century. "MAHOMED BEN CASSIM," says the former, in his history of the Sarrasins, "took India; he obtained possession of the countries adjoining the Sind (Indus), gave battle to DAHAR, who was king of them, vanquished him, made him prisoner, and put him to death." The other, in his Musulman Annals, translated by REISKE, says: "MAHOMED BEN CASSIM overrun India as conqueror." But the following is a passage, curious in another respect, concerning the same fact; it is taken from the History of the Empire of the Khalifs, translated from Tabari (Turkish edition), for a knowledge of which we are indebted to M. REINAND: "This same year, 87 (A. D. 709) was gloriously terminated by the defeat of 200,000 barbarians, who had entered the country of the Musulmans, commanded by BEGHABOON, nephew of the emperor of China. The Musulmans confessed that they owed this important victory to the protection of God."

¶ This Indian title is more frequently written *Sha-mun* (with different characters); it is a close transcription of the Sanscrit *Samána*, (rather, *Sramana*, J. P.)

the body of Füh*, vases of crystal, and Sanscrit writings on leaves of *Pei-to*, to the number of forty, which he presented to the emperor. Taou-yuen returned to the western countries (of Asia) in the years *téen-fuh* (A. D. 943 to 944); he was twelve years on his travels, wandering in the Five Zin-too for six years. The Five Zin-too (divisions of India) are the same as Téen-choof (India). He brought back an abundance of books, to understand the use of which he exerted all his efforts. The emperor Tae-tsoo (who reigned from A. D. 950 to 953) summoned him into his presence, for the purpose of interrogating him respecting the manners and customs of the nations amongst whom he had travelled; the height of the mountains, and extent of the rivers. He answered all the questions one by one. For four years, a priest of Buddha, he dedicated all his cares to one hundred and fifty-seven persons. On his return to the palace, he said he had been desirous of returning into the western countries in search of the books of Füh (or Buddha); that he had found some of them where he had travelled, in the provinces of Kan-sha, Se-soo, and others; that these provinces (*chow*) produced tortoises, herbs, and woods, in great abundance, the export of which yielded the revenue of the kingdom. Moreover, he passed beyond the kingdom of Poo-loo-sha and of Kea-she-me†. Orders were everywhere given that guides should be provided him on his route.

After the years *kae-paou* (about A. D. 969), a Buddhist priest of India brought some Sanscrit books (or Indian presents§), and envoys continued to bring them from thence. During the winter of the eighth year, the son of the king of Eastern India, named Jang-këë-kwang-lo (?) came to court to bring tribute. The king of the kingdom of the Law in India|| happening to die, his eldest son succeeded him; all the other sons of the deceased king quitted their royal abode, and became priests of Buddha, and returned no more to reside in their native kingdom. One of the sons of this Indian king, named Man-choo-she-le¶, came into the kingdom of the Middle (China) as a Buddhist priest. The Emperor Tae-tsoo ordered that he should be provided with an apartment in the palace of his ministers of state, that he should be well treated whilst he remained in the capital, and that he should have as much money as he required. The body of Buddhist priests conceived a jealousy against him; and being unable to repel the false accusations, of which he was the object, he requested permission to return to his native kingdom, which was granted by the emperor, who published a proclamation on the subject. Man-choo-she-le, at first, was much alarmed at their intrigues; but when all the Buddhist priests knew the meaning of the

* *Tih-Füh-shay-le-yth*: the characters *shay-le* are the transcription of the Sanscrit word शरीर *Shárirá*, 'body,' or शरीरिन *Sháririn*, 'corporeal.' Dr. MORRISON, in his Dictionary (Vol. I. Part i. p. 530), states on an authority unknown to us, but apparently to be relied on: "*Shay-le-ta*, a Pagoda, raised over certain relics or partly ashes of Buddha; these, it is said, are contained in a gold box; if, on being opened, they exhibit a dingy appearance, it is deemed a bad omen; if a red appearance, a good omen."

† Another transcription of the Sanscrit सिन्धु *Sindhú*, the river Indus, whence the European and Arabic name of India.

‡ These are the kingdoms of Purusha and Cashmere. See Ma-twau-lin, book 335, fol. 15, and M. RE'MUSAT's translation, *Nouv. Mélanges Asiat.* t. 1. p. 196.

§ *Che-fan-lae*, 'Presents from Che-fan.' It is not said in the text what was the nature of the articles brought; but it is fair to presume, that they were Buddhist books in Sanscrit, which were subsequently translated into Chinese.

|| *Téen-choo-che-já-kwó*, 'the kindom of the Law of India;' apparently the kingdom of the Law of Buddha, i. e. Magadha.

¶ In Sanscrit मञ्जुश्री *Manjusri*, a term which denotes a Buddhist saint.

imperial proclamation, they were disconcerted in their projects. The Buddhist priest prolonged his stay for a few months, and then departed. He said that it was his intention to embark on the southern sea (perhaps at Canton), in a merchant vessel, to return to his own country. It is not known where he eventually went.

On the 7th of the years *tae-fing-hing-kwō* ('the kingdom in great peace and prosperity'), equivalent to A. D. 983, a Buddhist priest of E-chow, named Kwang-yuen, returned from India; he brought from thence a letter from the king, Moo-se-nang*, to the emperor (of China). The emperor ordered that an Indian Buddhist priest should translate the letter, and acquaint him with the contents of it. The letter was to this effect; "I have lately learned, that in the kingdom of *Che-na*, there existed a king, most illustrious, most holy, most enlightened; whose majesty and person subsist in themselves and by themselves. I blush every moment at my unfortunate position, which hinders me from visiting your court, in order to pay my respects to you in person. Remote as I am, I can only cherish, with hope, a regard for *Che-na*†; whether you are standing or sitting, in motion or at rest, (i. e. in all circumstances of life,) I invoke ten thousand felicities on your holy person‡."

Kwang-yuen also brought certain rare drugs, diamonds, talismans, amulets, to obtain good fortune, and secure the bearer against danger, as well as holy images of She-kea§, vestments without sleeves, called *kea-sha*, sometimes worn by the priests of Buddha in the exercise of their functions, and various articles used by the hand in eating, which he desired to be humbly offered to the august emperor of China, "wishing him all kinds of happiness; a long life; that he might always be guided in the 'right way;' and that all his wishes might be fulfilled: in the middle of the ocean of life and of death, most of those who cross it are engulfed||." Kwang-yuen then presented to the emperor, in person, a portion (or reliques) of the body of She-kea. He likewise translated and explained the entire contents of the letter, brought by a Buddhist priest, from the same kingdom (India); the expressions and sentiments are the same as in that of Moo-se-nang. The bearer of this document learned that it was from the kingdom of Woo-tēn-nang (or Woo-chin-nang); that this kingdom belonged to Yin-too, of the north; that in twelve days, from the west, you arrive at the kingdom of Khan-to-lo (Candahar); twenty days further to the west, you reach the kingdom of Nang-go-lo-ho-lo; ten days further to the west, you come to the kingdom of Lan-po; twelve days more to the west, is the kingdom of Go-je-nang; and further to the west, that of Po-sze (Persia); after reaching the western sea (the Persian gulph), from northern Yin-too, in 120 days' journey, you arrive at the Central Yin-too; from thence to the westward, at the dis-

* In Sanscrit, *Mahá-Sinha*, 'Great Lion,' an epithet often given to Indian kings or, perhaps, rather the transcription of *Madhu-Sinha*, the name of a king of Bengal, mentioned in the *Ayeen Akberi*. We shall make here but one observation respecting the law of transcription of foreign names in Chinese, for the benefit of those who have not studied the language; namely, that the Chinese nasal termination *ang* has the same value as the *anuswara* in Sanscrit, or the labial ङ *m* at the end of words. It is, therefore, equivalent to the Sanscrit accusative: a termination which has become general in the dialect of the south of India.

† The first of the two characters which express this name (and which is an accurate representation of the Sanscrit चीन *China*) is differently written in two places; both are pronounced *Che*.

‡ This letter has been cited by Dr. MORRISON, in his *View of China*, but from a different author; from Ma-wan-lin.

§ Shákya-muni, patronymic name of Buddha.

|| This, we believe, to be the exact sense of this Buddhist phraseology.

tance of three *ching**, is the kingdom of Ho-lo-wei; still further to the west, in twelve days' journey, you reach the kingdom of Kea-lo-na-keu-je (Karana?) and in twelve days' journey more to the west, you come to the kingdom of Mo-lo-wei (Malwa; in Sanscrit *Málava*); further to the west, twenty days' journey, is the kingdom of Woo-jan-ne (Oujein or, Sanscrit Ujjayani). In another twenty-five days' journey still to the west, you visit the kingdom of Lo-lo; and forty days' journey further to the west, the kingdom of Soo-lo-to (Surat); in eleven days' journey further to the west, you get to the Western sea. This makes in the whole a six moons' journey from Central Yin-too. When at Southern Yin-too, in ninety days' journey to the west, you arrive at the kingdom of Kung kea-na; and in one day further to the west, you come to the sea. From Southern Yin-too, in six months' journey to the south, you reach the South Sea (the sea of China). This was what was related by the Indian envoy.

The eighth year (983), a priest of Buddha, master of the law†, came from India, bringing books. In traversing part of the island of Sumatra‡, he met with the Buddhist priests Me-mo-lo, Che-le-yoo-poo-to; he charged them (as superior priests?) with a letter, which he wished to transmit to the kingdom of the Middle, with a great number of translated books. The emperor caused them to come to court to gratify his curiosity. The master of the law of Buddha (*fā*) again met with some mendicant Buddhists, wearing vestments without sleeves, and valuable head-dresses in the form of serpents§. He returned with them on their journey to India. A letter of recommendation (*peaou*) was given him, to enable him to traverse the kingdom of Tibet, with letters of credence, delivered by the emperor, to present to the king of the kingdom of San-füh-tsi or Sumatra. From this remote country he proceeded to the sovereign (*choo*) of the kingdom of Go-koo-lo, and that of the kingdom of Sze-ma-kié-máng-ko-lan (the Mongul empire?). He recommended Tan-lo to the king of the Western Heaven||, and his son formed the design of sending him, by his means, works on the spirits and genii.

In the years *yung-he* (984 to 988), a Buddhist priest of Wei-chow, named Tsoo-hwan, returning from the western countries of Asia (*Se-yu*), with another Buddhist priest from a distant country, named Mih-tan-lo, where he had been presented to the king of Northern Yin-too, seated on a throne of diamonds, and named Na-lan-to, brought some books. There was besides a Brahman priest, named Yung-she ('eternal age'), and a Persian infidel (*gne-taou*), named O-le-yan, who came together to the capital. Yung-she said that his native country was called Le. It was ascertained that the family name of the king of this kingdom was Ya-lo-woo-te; that his first name was O-jih-ne-fo; that he wore a yellow dress, and had on his head a cap of gold, adorned with seven precious gems. When he goes out, he mounts an elephant; he is preceded by couriers, with musical instruments on their shoulders; the crowd rush into the temple of Füh, where he distributes gifts to the poor, and suc-

* The European Chinese dictionaries do not give the value of this itinerary measure. In the Dictionary of Kang-he, it is stated to be a measure of distance, but no equivalent is stated.

† *Sang-fā*; in Sanscrit, *Sangha* and *Dharma* (the priest, or religious meeting), and the law.

‡ *San-füh-tsi*.

§ "Valuable head-dresses (or caps), in the form of serpents," are, doubtless, the shawls which the modern Mubammadans, as well as the Hindus, wrap round their heads.

|| *Tsan-tan-lo-se-t'een-wang*.

cour to those who need it. His concubine was named Mo-ho-ne; she wore a red dress, adorned with gold filagree work. She goes out but once a year, and distributes gifts freely. People flock to attend the king and his concubine, and raise shouts of joy as they pass. There are four ministers to administer all the affairs of the kingdom, who are irremovable. The five kinds of grain and the six kinds of edible fruit, are the same as the Chinese. They use copper money for purposes of commerce. They have a literature and books, which are long and are rolled up as in China, except that the leaves are not pierced and attached one to another.

From their kingdom, six months' journey to the East, you arrive at the kingdom of the Ta-she (Arab); in two moons more, you get to Se-chow (the Western Isle); in three moons more, you arrive at Hea-chow (the Isle of Summer). O-le-yan says, that the king of his native country was entitled *hîh-yîh* (Black-dress); that his family name was Chang, and his first name Le-moo; that he wore silk dresses, embroidered and painted in different colors; that he wore each only two or three days, resuming them once. The kingdom has nine ministers, irremovable, who direct state affairs. Commerce is carried on by barter, no money being used.

From this kingdom, six months' journey to the East, you arrive at the country of the Brahmans*.

The second of the years *che-taou* (996), some Buddhist priests from India, who arrived in ships as far as the mouth of the river (*che-gan*), bringing to the emperor a brass bell and a copper bell, a statue of Fûh†, and some *Fan* (Indian) books, written upon leaves of the *pei-to* tree, the language of which is not understood.

The third and ninth of the year *tëen shing* (1025 to 1031), some Buddhist priests of Western Yin-too, lovers of wisdom, knowledge, sincerity, and other virtues of this kind‡, brought *Fan* books § as presents, revered as canonical. The emperor gave to each a piece of yellow stuff, to wrap round the body, in the form of a band.

The second moon of the fifth year some *Sang-fā*, to the number of five, denominated 'fortunate' and 'happy,' and by other epithets of the same nature, brought presents of *Fan* books. The emperor gave them pieces of yellow stuff to make trailing robes for them.

The third of the years *king-yew* (1036), nine Buddhist priests, called 'the virtuous,' 'the exalted,' &c., brought as tribute, *Fan* books and bones of Fûh, with teeth; copper, and statues of Poo-sa (Boddhisatwas): the emperor gave them caps and bands.

[To be continued.]

* Here ends the first narrative of the *Yuen-keen-luy-han*.

† This traffic in images of Buddha continues to the present day, as may be proved by the well-known circumstance of the large stone statue seized on its way down the river from *Patna*, at the breaking out of the Burmese war, and restored from the museum, wherein it was deposited, only three years ago. It would be curious to ascertain whether any Buddhist images in *China* bear the *Nágari* inscription *ye dharma hétu*, &c., like those dug up at *Tagoung* in *Ava*.—ED.

‡ These are translations of Sanscrit Buddha epithets.

§ *Fan-shoo-king*, 'classical Indian books.'